PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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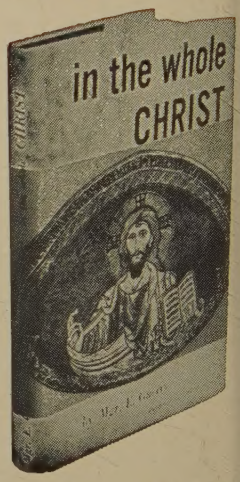
MAY - JUNE, 1959

IN THE WHOLE CHRIST

By Most Rev. Emile Guerry



This new book deals with the doctrine of the Church as the Mystical Body of Christ—the term "the Whole Christ" being taken from St. Augustine.

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PASTORAL LIFE

VOL. VII, No. 3 MAY - JUNE, 1959

Vermont's Operation Doorbell Makes History

JOHN A. O'BRIEN, PH.D.
THE UNIVERSITY OF NOTRE DAME

THE past year witnessed the spread of Operation Doorbell from the Pacific to the Atlantic coast, greatly stimulating the work of reclaiming inactive Catholics and winning converts throughout the entire nation. Launching a joint crusade throughout Oregon and Idaho, the Portland, Baker and Boise diocese sent out a vast army of canvassers who called at 382,754 homes—the most thorough religious census ever taken by the Church in those two states.

The diocese of Buffalo likewise broke away the traditional practice of merely calling at Catholic homes and sent some 40,000 men and women to call at every home in that densely populated area. That the effort paid off is evident from the fact that they discovered they had 88,760 more than were previously listed raising the number from 758,794 to the remarkable total of 847,554! With Catholics constituting 62.9% of the population, Buffalo was discovered to be one of the most Catholic cities in the country, surpassing even Boston, the traditional stronghold of Catholicity in the East.

That same year the Burlington diocese launched a Catholic Census and Information Program throughout Vermont. As in the previously mentioned dioceses, it was the first time the effort had been made to call at *all* homes. The objective was not merely to reproduce the names already in the parish registers but to locate the un-

Father O'Brien, noted author and lecturer, whose works on convert-making are standard reading in this country, presents his seventh article of a planned series. Reprints of his previous articles are available from PASTORAL LIFE.

listed Catholics both active and inactive, and to interest non-Catholics, particularly those affiliated with no church, in the Catholic religion. Privileged to assist in these five crusades, we have letters from the respective ordinaries testifying to the fruitfulness of each.

In this article we shall focus our attention upon the Vermont crusade and present some of its high lights. They will offer suggestions not only to other dioceses but also to pastors for conducting all-out, house-to-house, door-to-door censuses in their own parishes. A diocese is only a number of parishes under the general jurisdiction of a bishop, and what proves fruitful for a diocese must *ipso facto* be fruitful for the parishes which constitute it.

SOUNDS KEYNOTE

In a pastoral letter of August 22, 1958, Bishop Robert F. Joyce thus sounded the keynote of the whole enterprise: "We are embarking upon a Census and Information Program for our entire diocese that will need the active support and participation of literally every soul in the diocese. We shall ask several thousand men and women to visit every home in Vermont, after preparation and training for this apostolic work. And we are asking the prayers, good works and sacrifices of every one of the faithful, so that even the sick and invalids and aged may play an important role in our undertaking."

The pastoral called attention to the fact that thousands of people in the state belong to no church and that many Catholics are not practicing their religion, although they have not lost the faith. "Many of those in these two categories," the pastoral pointed out, "are people of good will, who need only encouragement and assistance to grow in the knowledge and love and service of God. We shall approach our good neighbors only in a spirit of respect and love."

Thus did Bishop Joyce sound the notes of kindliness, neighborliness and good will, which ran like a lovely melody throughout the en-

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tire undertaking, and brought a corresponding response from the non-Catholics. It was to be a crusade of love in which no harsh or unfriendly words were to be spoken and no controversy was to be engaged in. In this opening pronouncement His Excellency removed any grounds for non-Catholics to be suspicious or uneasy, and thus made the assignment more inviting for the canvassers.

"As your spiritual Shepherd," concluded the pastoral, "I call upon you for your work and prayers in this greatest undertaking in our diocesan history. We shall soon have meetings of clergy and laity for training; in September comes a crusade of prayer; and in October we shall manifest our love of Christ and our neighbor in our Census and Information Program."

Read at all the Masses in every church and chapel in the diocese, the pastoral set the stage for the greatest crusade of prayer and of missionary effort on the part of priests and laity in the history of the diocese. The laity realized that they were to be privileged to share more intimately and more fully in the pastoral work of the priesthood than ever before, and they prepared for their new role with great care and earnestness.

Sermons on the lay apostolate and on the duty of the faithful to assist in the spread of the faith were preached in all the churches on the four Sundays preceding the canvassing. These gave the laity a picture of the invaluable aid they can render by being unobtrusive missionaries among the people with whom they daily mingle. Thus the fruitful results of the sermons will extend beyond the immediate census to all the apostolic work of the parish.

PRAYER STRESSED

Emphasizing the important truth that faith is a gift of God and that conversion comes through both work and prayer, Bishop Joyce composed a prayer for the success of the crusade. Along with the family rosary it was recited daily in every home. By substituting the words *pastor* and *parish* for *bishop* and *diocese,* a pastor can use it effectively in a parish census. It reads:

"O Jesus, the Good Shepherd whose loving care we experience every day, we know of Your rejoicing in bringing safely home even one straying sheep. Our bishop, the shepherd appointed over us, is now seeking, on Your behalf, every member of his flock. Help all who assist in this work that they may imitate You, dear Lord. Grant them the zeal to seek out with faithful perseverance every single home in our diocese. May Your blessing go with them into every house. May their words be Your words and may their hearts burn with love of You, that it may enkindle the hearts of those upon whom they call. Grant that all men may return Your love and be united in one fold, under

one Shepherd. We ask the maternal intercession of Thy Blessed Mother for this undertaking."

At district meetings the workers were carefully instructed in the art of calling at homes so that they would achieve the maximum fruit. Stress was placed upon courtesy, kindness, tact and earnestness. While eliciting the desired information, they were to win friends for the Church at every home. They were instructed to take enough time to do the job thoroughly, and to strive with especial earnestness to encourage inactive and lapsed Catholics to return to the sacraments and interested non-Catholics to attend the parish Information Forums.

The success or failure of the crusade largely depends upon what the canvassers say and how they conduct themselves in the few minutes which follow the opening of the door. There must be no fumbling here. They must tell the purpose of their mission clearly, sincerely and with such obvious kindness and unselfishness as to disassociate themselves at once from the pressure salesmen of the commercial world. It can be done, but it requires careful training. Here is the place where a pastor planning on a census program will do well to concentrate.

As the crusade was placed under the sponsorship of the Holy Name Society, we addressed their state convention at Brattleboro in September, explaining how each member could participate effectively. We followed this by addresses to the priests in the southern part of the state at Rutland and to those in the northern part at Burlington. We sought to give them some of the fruits of the experience in other diocesan campaigns, thus giving them the confidence that they too with God's help could put the program across.

On Sunday, October 19, 1958, a total of 6,819 men and women canvassers assembled in their parish churches, were blessed by their pastors, were given workers' kits, and then set out in pairs to call at all the homes in the state. The following Sunday afternoon Open Houses were held in all the parishes. Interested non-Catholics were greeted by pastor and parishioners and taken on tours through the church, school and convent. That evening all canvassers assembled in the school, made their final reports and received the pastor's blessing and thanks. Information Forums were then started in all the parishes.

IMPORTANT FINDINGS

An analysis of the reports of the census takers discloses that they visited 106,226 homes, of which 44,203 or 41.6% are Catholic, 44,118 or 41.5% are affiliated with non-Catholic churches, 11,596 or 10.9% are unaffiliated, while 6,309 or 5.9% are non-practicing Catholic homes. Thus Catholics constitute a slight

majority of all the church-affiliated population of Vermont. As disclosed in all previous diocesan censuses, the number of non-practicing Catholic homes – 6,309 involving 14,334 souls – is disturbingly large.

It is generally assumed that the number of converts more than offsets the loss through defections, but this would not seem to be born out of the total of 4,817 converts found in the diocese—about one-third the number of non-practicing, lapsing or lapsed Catholics. The first step in their reclamation, however, is their discovery. Strenuous efforts on the part of priests and parishioners are being made to bring these members back to the sacraments and to the regular practice of their faith. In addition to encouraging these inactive families to return to the practice of the faith, the canvassers gave copies of *Come Back Home*, a pamphlet prepared to hasten their return.

It is obvious that thousands of the laity can find here a most useful field for apostolic action, while priests must take beaten paths to the homes of their ailing parishioners. Thousands are in mortal danger and the tragedy is that they seem unaware of it. In virtually every parish in North America this is a problem that challanges the zeal and resourcefulness of priest and parishioners. Only prayer and persistent daily effort can solve it.

The beating that marriage has been taking in recent years is reflected in the 3,301 invalid marriages, the 1,441 persons divorced, and the 640 individuals separated from their spouses, discovered by the canvassers. These figures underline the importance of pre-Cana and Cana conferences, and parish social courses of instruction for non-Catholic partners in mixed marriages, and parish social programs which promote Catholic acquaintances and marriages instead of leaving the matter to the whim of chance.

On the bright side, the canvessers discovered 9,188 non-Catholic homes which gladly accepted the pamphlet, *Finding Christ's Church*, 1,604 persons who expressed an interest in the Catholic religion, and 704 individuals who promised to attend Information Forums. At first many Catholics were hesitant about calling at the homes of strangers, but the friendly reception the canvassers encountered in all parts of the state will encourage them to continue the precious work of re-

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cruiting people for instruction and of winning back their inactive brothers.

Diagnosis is the first step in the healing of disease. Operation Doorbell has revealed with x-ray clarity the places in the Mystical Body of Christ, which stand in urgent need of remedial treatment. It shows too where great gains can be made. With hundreds of priests and thousands of laity putting their shoulders to the wheel under the direction of their chief Shepherd, there is every reason to believe that Operation Doorbell will speed up the divinely appointed task of bringing back the strayed sheep and of leading the churchless and non-churchgoing people of the Green Mountain State into the fold of the Good Shepherd, Christ our Lord.

Vatican City, February 23, 1959

SEGRETERIA DI STATO
DI SUA SANTITA'

Dear Father O'Brien,

The Holy Father has graciously directed me to acknowledge receipt of your letter of January 19th and of the published account appearing in "Extension" magazine, which you forwarded with it, of the recent census taken in several Dioceses of the United States, sponsored by the local Ordinaries.

His Holiness is grateful to you for placing the report at His disposal. Noting with satisfaction the general lines upon which the program was organized and the gratifying results deriving from it, He warmly commends the zeal and self-sacrifice of all those, especially among the laity, who took part in it, and He cordially imparts to them, as a pledge of copious heavenly graces and favours, His paternal Apostolic Blessing.

With sentiments of esteem and religious devotion, I remain

Yours sincerely in Christ,
(Signed) *A. Dell'Acqua, Substitute*

The Rev. John A. O'Brien, Ph.D.
University of Notre Dame
108 *Main Building*
NOTRE DAME, Indiana

An American Secular Institute For Diocesan Priests

Y. M. GUENVER

CLEARING my desk drawer the other day I came across a clipping from a 1957 copy of "America." It said simply:

> A secular institute for diocesan priests, the Society of the Heart of Jesus, received its first U.S. members May 3 during a retreat at the Shrine of the North American Martyrs, Auriesville, N. Y. Founded by a Jesuit during the French Revolution to sanctify the lives of priests in the world, the institute was re-established in 1918 by Fr. Daniel Fontaine, a Parisian pastor. It now has 1,700 members in 70 dioceses (Society of the Heart of Jesus, 81 Church St., Putnam, Conn.).

Well, Father, that's one clipping I don't intend to throw away. I've thanked God many times for those few lines. They came as an external grace. I'm praying right now that this article will be the same for you. I'd heard of secular institutes before—like *Opus Dei* and several others in this country—but the idea of having one for priests seemed surely to come from God. I wrote to 81 Church St., Putnam, for information and in June became a postulant. That fall, I, too, entered the society as a novice at Auriesville. This year I will make my first vows. But hardly anyone will notice. Externally I'll be just the same as before—still a secular priest, in an ordinary parish, under the bishop. But already the society has brought strength and peace to my spiritual life.

SOCIETY OF THE HEART OF JESUS

The *Society of the Heart of Jesus*, is a secular institute. A secular institute is an association of clerics or lay people who live in the world, who practice the evangelical counsels, and who work for the salvation of souls. The Society of the Heart of Jesus is only for diocesan priests. Its purpose is to help you to grow in holiness. To do that, it gives you those benefits of religious life that are compatible with your life in the world. You remain in the diocese where Divine Providence put you. But you live according to a rule and after you've been a postulant for at least three months and

a novice for two years, you take the vows of poverty, chastity and obedience. You take them each year for three years. Then, if you're forty, you make them perpetual. Since they are not public vows, you do not belong to a religious order. Your canonical status is not changed in any way. You are still completely a diocesan priest.

The society was founded originally by Father de Cloriviere in Paris on February 2, 1791, during the temporary suppression of the Society of Jesus, to which he had belonged. He was also the co-founder of the Daughters of the Heart of Mary, a religious institute, whose members wear no distinctive garb. Mainly because of his long imprisonment, his task of restoring the Society of Jesus in France, and his death, the society for priests died out in fifty years, but it was revived by Father Fontaine.

The society was approved by Pope Pius VII in 1804, by Pope Benedict XV in 1919, and by Pope Pius XI in 1925. On June 19, 1925, Cardinal Gasparri wrote to Bishop de la Celle, who was then the society's Superior General, "The Sovereign Pontiff is happy to see this sanctifying movement spreading among the clergy... Knowing that it is through the holiness of priests that the salvation of the world will come, the Holy Father encourages and very willingly blesses this association of the Priests of the Heart of Jesus and expresses firm wishes for its development."

The society was approved "definitively and in perpetuity" by Pope Pius XII, who at the same time conferred upon it the status of a secular institute under papal jurisdiction. This final decree of approbation, given at Rome, February 2, 1952, gives a brief sketch of the society and then goes on to say, "Who, then cannot see in these broad outlines, *the perfect image of the secular institute,* as laid down and constituted by Our Most Holy Father Pope Pius XII, happily reigning, in his Apostolic Constitution 'Provida Mater Ecclesia?'" (emphasis added)

THE RULE OF THE SOCIETY

I suppose you're wondering just how a priest in the world can live according to a rule and take vows of poverty and obedience. The *Rule* of the society prescribes careful preparation for and suitable thanksgiving after your daily Mass, and fervent recitation of the Divine Office, an hour's morning meditation (habitually to shorten, postpone or divide it requires the superior's approval), an examination of conscience lasting about seven minutes at noon and again in the evening, at least a quarter of an hour's spiritual reading, and a visit to the Blessed Sacrament. As a novice, you spend a half hour each day on spiritual reading and study of the spiritual life. Each day you say the rosary and the prayers of the society—the Litany of the Sacred

Heart, the Memorare, and five invocations. You have a set time for rising and retiring. Every week you go to confession and each Friday practice some mortification. Every month you make a day of recollection, with other priests or in private, and attend one or two spiritual conferences, if it is possible.

To keep the Rule, the society's constitutions, you make your own individual plan, a flexible schedule of the day, adapted to your particular circumstances and approved by your superior. The Rule does not of itself bind in conscience.

Now, I know that program sounds difficult for a busy priest like you. But once you've really made up your mind to get to bed on time, the rest is amazingly less burdensome than it seems at first glance. Except for the lengthened meditation, the spiritual exercises just listed probably add little to the resolutions you made at your last retreat and to the recommendations of canon law. Personally, I found that submitting my schedule to a superior and reporting to him on how faithfully I had fulfilled it meant the difference between just making resolutions and keeping them.

Adaptations, especially temporary ones, are fully in the spirit of the society. On the other hand, the more burdened you are, the greater your need for spiritual renewal. Since we don't have time for everything, but only for the most important things, whether or not we stick to our spiritual exercises will largely depend upon how important we think it is for us to be holy and how thoroughly convinced we are that spiritual exercises are essential for our spiritual progress. Gradually we learn that it is a question not of doing everything that has to be done, but rather of doing everything God wants us to do. The more holy you are, the more souls you will save. "But the priest must remember that the closer he is united to Christ and guided in his activities by the spirit of Christ, the more fruitful his ministry will be." (Pius XII, *Menti Nostrae*)

Your spiritual exercises pay back with interest the time given to them. They prevent much waste of energy. They enlighten the mind and give strength to the heart. They bestow a maturity that gives efficacy to zeal. They gave the saints an amazing capacity for work and an extraordinary power to save souls. Even naturally speaking, the peace and moral balance that result from living a God-centered life are favorable conditions for intense and prolonged work. Independent of blinding affections, you choose the most useful work among many possible tasks. You draw invincible powers of perseverance from your nearness to God.

THE VOWS

The answer to the question how a secular priest can take *vows* of poverty and obedience is that the

vows are interpreted by the society's constitutions according to your state of life in the world. The vow of poverty has to do with only your personal possessions. It does not take away either the ownership or the use of things. It means practicing detachment. You sacrifice the pleasure of impulsive and independent spending, you act as only the manager of what you own, and use your possessions under the control of your superior. You live simply and give generously. You provide for the future—by insurance, for example. Each month you give an account of your income and expenditures and get permissions for the following month. General permission is granted to meet any reasonable unforseen expense up to the amount fixed by the superior—for instance, $25.00. In urgent cases you may presume permission to spend more than that amount.

The vow of obedience is made to your superiors in the society. It does not change the *promitto* of ordination. It has to do with the direction of your personal spiritual life and of all acts independent of ecclesiastical authority. Such direction would be invalid if it even doubtfully conflicted with your duties to your bishop. Twice a month you fill out a report sheet on your spiritual exercises, progress and problems. You ask for whatever permissions you need—to go on a trip, for example. To disobey an ordinary command is a sin of disobedience. But the vow can be violated only in the rare case that a major superior for some serious reason clearly and formally commands "in the name of holy obedience."

The vows are semi-public. The Church approves them, watches over their fulfillment, and when they are perpetual reserves the right to dispense from them. Like public vows they are received by a lawful superior. Unlike them, they are not received in the name of the Church. They are called recognized or social vows.

It is true that a priest can be detached and obedient without taking vows. But it is logical for a man who loves Christ and therefore desires to be as much like Him as possible —and especially for a priest, who is another Christ—not only to wish to be poor and chaste and obedient like Christ, but also to take precautions against the inconstancy of his own will by obliging himself by vow to remain faithful. Knowing how precarious his love is, he seeks to establish himself in it by a perpetual profession authorized by the Church. To be sure of being really poor, for example, he binds himself to a minimum set of practices of poverty.

There are many people in the world, and many priests of the Eastern rite, who observe perfect chastity without binding themselves by a solemn obligation, as we do. But of two people who keep perfect chastity, one with a vow, the other without, the one with the

vow does better, because he has greater merit and greater help to grow in holiness. The vows of poverty and obedience are useful for the same reason.

The Church sees in the vows an unparalleled means of sanctification. By them you give yourself to Christ without reserve and without hope of return. St. Thomas tells us (II-IIae, q. 88, a. 6) that the vow gives an act the new nobility of an act of divine worship because now the act is commanded by the virtue of religion; it is a more total submission to God, because it gives Him not only the act, but also the faculty that produces it; and it makes the act more perfect, because it fixes the will in good, just as persistence in evil increases the fault.

Now, the foregoing probably sounds like an argument for all priests to be religious. But to say that every priest who wishes to take vows and live according to a rule should join a religious institute rather than a secular one is to reject what the Church has approved. "In addition to these, there are now a few secular institutes which are at the same time clerical, since God always provides for the needs of every age."

There is no question here of trying to mix two incompatible vocations. A secular institute makes available the helps of the religious life only so far as they are compatible with your vocation. It is a case of adapting the vows and rule to life in the world in order to sustain and nourish your desire for holiness, to live up to the duties of your state of life, and to give yourself ever more completely to God. The vows are completely in accord with the situation of a diocesan priest; your rule of life comes second to your priestly obligations. If that adaptation of vows and rule to life in the world could not be made, or if it were not desirable, the Church would not have approved the society nor have established secular institutes at all. If that adaptation were not feasible, hundreds of priests—pastors, assistants, teachers, chaplains and all—would not have found in the Society of the Heart of Jesus a means of progress in the spiritual life.

The situation in which religious take vows and live according to a rule whereas seculars do not is historically familiar but not intrinsically necessary. Religious can now have the care of souls, once reserved to the secular priest. The change was in accord with God's providence, for "the pastoral and the religious life . . . are not detrimental the one to the other, but . . . when combined under suitable rules and in appropriate institutes, they mutually perfect and complete each other." (St. Pius X, 2/11/13) Likewise, seculars can now use the means of sanctification once reserved to religious. "There is no need to retract anything from the perfect profession of Christian perfection founded solidly on the evan-

gelical counsels and truly religious in substance, but this perfection must be realized and professed in the world . . . The whole life of the members of secular institutes consecrated to God by the obligation of perfection, should be changed into an apostolate." (Pius XII, Motu proprio, *Primo feliciter*)

It should be noted, I think, that the society is not in a stage of transition. Approved definitively and in perpetuity, it will never become a religious institute. Rather than attract diocesan priests to the religious state, it will provide a way in which some who are already attracted to the three vows and a rule will find the fulfillment of their desires while remaining diocesan priests.

The society does not introduce an unwanted division among the priests of a diocese. It readily recognizes that it is only one means of sanctification among many; that though the Church encourages it as something useful, she does not command it as something necessary; that you may be an excellent priest and feel no attraction to societies for priestly sanctification or to the Society of the Heart of Jesus; that different people have different needs, and that grace does not lead every soul by the same path. By entering the society you do not separate or distinguish yourself from other diocesan priests. You do not judge them, consider yourself better than they, nor try to impose your manner of life upon them.

The Society of the Heart of Jesus gives you a concrete way of fulfilling the recommendations of canon law and of going further than the minimum they propose; it gives you a ready-made plan approved by the Church, a safeguard against peculiarities.

Your daily program brings system into your life and the knowledge you're on the right track. Through the vow of poverty you experience a new freedom and through obedience, the certainty you're doing God's will. The superiors of the society are strictly forbidden to interfere in any way in the domain which is proper to the bishop. Through the three vows together, you have the means of giving yourself completely to God and the service of souls. You are part of a real spiritual community, fostered by monthly meetings, days of recollection and retreats. The union of true, fraternal charity under the guidance of a superior will bring new strength and humility.

Your vocation and mine, Father, is to live in the world, in the midst of many spiritual dangers. But the greater the danger, the greater the helps we need. I have found in the Society of the Heart of Jesus the answer to a need. Perhaps you will find the same. If you are interested in getting more information than this inadequate article can give, write Father Y. M. Guenver, 81 Church Street, Putnam, Connecticut.

That "Undertaker Business"

WINFRID HERBST, S.D.S.

WHO is to blame anyhow for this high cost of dying or, rather, the high cost of funerals? To many it seems like a crazy squandering of money.

At first thought one would be inclined to blame the associations of funeral directors or the undertakers and the commercialism that has grown out of the whole business of disposing of about 1,600,000 dead bodies in the United States every year. But when we are told that cooperative funeral organizations which would have cut down the costs to a fraction have not been popularly received, when we meet with people in quite ordinary circumstances who insist upon costly funerals and who even take offence if a sensible funeral director tries to discourage "inordinate generosity to unappreciative corpses," we are inclined to believe that most of the blame can be socially distributed. The whole unique institution seems to be built up by mutual consent.

Father Herbst, S.D.S., from Jordan Seminary, Menominee, Michigan, is well known to our readers for his past contributions to this magazine and to a score of others.

"What will people say if we don't give Pa the best there is? Pa surely deserves all that we can give him. He never thought he could do too much for us, and it would be a shame if now we thought we could do too much for him." Such is the usual refrain. But Pa's concern about the funeral now is how many Masses will be offered and prayers said for him.

"Of course, you want the best there is for your dear mother," says the undertaker. (But he had better look out: so many people, those concerned can tell you, do not seem to see much sense in paying doctor bills and undertaker bills once everything is over.) "Of course," the bereaved children tearfully say, "nothing is good enough for her, and the sky is the limit." Anything else would look so cheap, as if they did not love her, as if their grief were not genuine, as if they were a family of ignorant, miserly ingrates. And so they throw the money away.

Perhaps they could have had a simple, dignified funeral (if they had bargained *before* the undertaker had the body and, in addi-

tion, had paid in advance then and there, inasmuch as even an undertaker realizes that a bird in the hand is worth ten in the bush), for $250.00 and now they squander $400.00, $800.00 or $1,164.72. And for all that money, so sorely needed by the living members of the family perhaps, or by the poor, or for Masses, they get a neatly painted corpse in a posture of healthful slumber, maybe with a smiling face, dressed in expensive clothes, sartorially immaculate, in a metal-lined casket, bedecked with satin or padded with silk, and adorned with other fancy fixings, not to mention a Class A waterproof, moisture-proof, weather-defying bronze or concrete vault, or what have you? But all those things together won't keep decomposition out, since decay is from within. Whether sooner or a little later is a matter of no concern whatsoever to the soul that used to live in that body—the soul that is perhaps suffering intensely in purgatory and wondering why there are no Masses being offered for its repose. One can guess why.

But a simple, dignified funeral for $250.00 in our day—is that possible? An undertaker told me one time that if it's under $500.00 he doesn't make a thing but has to rely upon more expensive funerals.

CHEAPEST DECENT FUNERAL

I wouldn't say that he was lying; but he must have been thinking of gross receipts in comparison with the fortune he had put into his establishment: funeral parlors, equipment, hearses, dress suits, etc. Let's just take the funeral of a respectable Catholic man who arranged beforehand to get the cheapest decent funeral that he could; for he had only $500.00 and he wanted about half of that to go for Masses for the repose of his soul. He is buried in the family lot next to the church. The caretaker digs the grave. Here is what the funeral costs him and what the undertaker makes on it.

Undertaker's charge		... and profit
Removal charge	$15.00	$ 5.00
Embalming and dressing	50.00	35.00
Newspaper notice	15.00	1.50
Coffin	85.00	55.00
Pine box	65.00	15.00
Hearse	25.00	2.50
Lowering device	10.00	0.00
Green trim	15.00	0.00
	280.00	114.00

These costs were thus given me by an undertaker in a large eastern city. Though pleased to get them in support of my thesis, I still realize that prices for caskets, and especially for services, vary greatly from place to place. So, too, some states, I am told, require burial vaults of stipulated quality and even minimum price, other states don't. There are even burial taxes which differ from place to place. And there is the often big difference between profit and gross profit, as suggested above.

Funeral directors, morticians, or undertakers or whatever they call themselves have always made a very favorable impression upon me. Theirs is not exactly the most pleasant profession, it is as a matter of fact rather unpleasant and difficult; and yet they carry it out with grace, tact, and sensitive dignity. What a relief it is when they take charge and make easier the hours following death. There is a certain protective atmosphere around when they take over, anticipate what is wanted or is going to be wanted. Unobtrusive yet quick to anticipate our needs, there is something a little priestly about these men who have been trained to take the grimness out of death.

Though there are no doubt exceptions because what we do every day and again and again palls on us, so that even priests must be reminded to treat holy things holily, undertakers in general show a proper reverence for the body even in their private care of the same, a reverence which presupposes faith in its resurrection—at least in the case of a Christian funeral director. They have learned to honor the dead who sleep in the Lord. Though it is only after Baptism that the body becomes the temple of the Holy Spirit, he yet endeavors to treat all with such reverence, even though he knows nothing about their religious affiliations. Though we sometimes shake our heads at the results of present-day embalming methods, we must admit that our morticians have learned to make death seem calm, beautiful, dignified, a quiet sleep from which there is a sure awakening. "He fell asleep in the Lord." The first Christians in Rome buried their dead in vaults under the ground with inscriptions such as this. Now, as in the splendid Cardinal Stritch mausoleum in Chicago, many are buried above the ground, with such modern settings as marble chapel vaults, noiseless carpets, soft music. In a way it makes one feel at home with the dead. "They are not dead but sleeping."

FUNERAL PARLORS

This brings me to the matter of funeral parlors. Some think it is better to keep the body at home than to have it lie in state in a funeral parlor. Opinions differ. As a matter of fact, every year hundreds of thousands of the dead in the United States lie in state at home. Some cannot make use of this modern convenience; others do not care to make use of it. Old people, remembering the wakes of the past in their families, have a sort of a nostalgia for the simplicity and neighborliness of it all: the neighbors sitting around, saying a rosary occasionally, having a snack at midnight in case they belonged to the heroic few who could sit out the whole night. The blessed candles burning at the side of the open coffin in the parlor spoke of Christ, the Light of the world, and "let

perpetual light shine upon them." (Nowadays when even at the administration of extreme unction in the hospitals and at the moment of death the dear blessed candle may not be lighted because of oxygen, etc., it would be well if in the funeral parlor, too, blessed wax candles burn at the casket of the dead, at least in the safe form of sanctuary size vigil lights.)

The funeral parlor has much to recommend it. Everything is so much more calm and dignified and orderly. All is in good taste. The casket fits into a place that might have been made for some sort of shrine. The door is answered by silent attendants. The furniture is comfortable. Friends can come and go, be met by the family or not. When night comes a wise rule sends everyone home for a good rest in a quiet home that is as it was before death came, except for the absence of the departed one.

Things are usually rather topsy-turvy when the body is kept at home: parlor rearranged, camp chairs brought in, body disappears and then reappears in casket, phone muffled, doorbell silenced, one of the family standing as perpetual usher, all night vigil perhaps, after the funeral house all upset with blank space where the casket had stood.

Some suggest that the ideal would be to have the body at home and have visiting hours each evening only, say from seven to nine, and then, the night before the funeral, take the body to a mortuary chapel which is a part of the parish church and have the prayers there. How fitting that would be. But how rare are such mortuary chapels. I have seen them in convents, adjoining the chapel.

A CORPORAL WORK OF MERCY?

But some still wonder why the burying of the dead, a corporal work of mercy, has become the most remarkable example of commercialism of today, an occupation directed to profit. Perhaps the solution is this: let the undertaker, whose work is essentially honorable and holy, consider the *good work* of burying the dead an apostolic duty that he must bring into conformity with the spirit of faith. And let us give him an opportunity to practice Christian charity by putting ourselves and our dear dead into his very expert and gentle and experienced hands in the hour of our trial when the whole world seems so gloomy and "everywhere I see death," as St. Augustine said at the death if his mother, St. Monica.

And let the undertaker remember that the policy of the customer always being right cannot apply to a work of mercy—and, remembering, curb the customer's urge to squander!

But after making every possible concession to the modern way of doing things as regards the case of the painted corpse, some still

feel that to approach nearer to the soothing simplicity portrayed in the following paragraph were a consummation devoutly to be wished:

"Perhaps the most dramatic thing of all is the way the Trappist monk is buried. He is lowered into the ground without a coffin, without a bier. The monastery infirmarian goes down into the grave and covers the face of the corpse and as soon as he climbs out again the earth begins to fall and the dead Cistercian disappears. And yet to many this simplicity and poverty have something about them that is immensely clean in comparison with the nightmare of fake luxury and flowers with which the world tries to disguise the fact of death. It is not the burial of a monk, wrapped in no other shroud than the clothes he always wore, that is frightening; no, it is those embalmed corpses rouged up to look like waxworks and couched in satin cushions that terrify the heart and make even the healthy smell of flowers horrible by the association they contract with undertakers and funerals."

THE PASTOR VERSUS THE FUNERAL DIRECTOR

I was just reading an article in the *Catholic Digest* for April, 1959, entitled "What You Have a Right to Expect from Your Doctor." It brought home the fact that all doctors are competent in their field but that in one important area many of them are incompetent: human relations.

Can it be that priests fail in this too, when it comes to funerals and funeral directors? In some areas, I am told, the funeral director has catered to the priest so much that the latter is very demanding toward the funeral director. The priest no longer carries his own stole, holy water, or service book; it is the funeral director's duty to supply these items for the graveside funeral service. Complaints are heard that if the funeral director arrives at the church five minutes before Mass is to begin, he will invariably be told by the priest that he should not arrive so early. Worse still, it has happened that if the funeral is not in church at the precise time when Mass is to start the priest simply begins Mass before the funeral arrives, to the confusion and bewilderment of people already bewildered by a death in the family. And after the Mass, if the priest is going to accompany the body to the grave, what compassion he can show by not unnecessarily delaying things, while the bereaved are sitting out under the hot summer sun or shivering in their cold waiting for him. How that reminds one of a doctor who keeps a person with a high fever waiting for hours in his waiting room: poor human relations! The family wonders what is causing the delay, and the funeral director, who does know, discretely re-

mains out of sight, if possible, waiting for the priest.

A funeral director told me that, having directed both Catholic and protestant funerals, by and large he had to say that the Protestant minister would inconvenience himself to the nth degree, keeping in mind the fact that the family is already inconvenienced enough by the mere fact that death has claimed one of their loved ones. Of course, we have the answer to that: the Mass hours, the free days, and all that. But it does give one pause.

Another hint might be this. Some priests think that the parishioners should always call the parish funeral director. Sometimes they themselves call him before the family can suggest a funeral director who would be more to their liking or with whom they have had previous funerals. This can hurt not a little and set many to wondering whether there is such an establishment as a parish funeral home or such a person as a parish funeral director. Matters are complicated still more, human relations suffer again, when a priest refuses to go to any funeral establishment other than that of the so-called parish funeral director to recite the rosary.

It is a delicate bit of consideration, when the priest does not use his own car, not to demand that the family be burdened with the added expense of hiring a limousine for him to ride to the cemetery, but to ride along with some members of the family or with the funeral director or some one who graciously and gladly offers to take the priest along.

And, finally, what Christ-like thoughtfulness there is in this practice of a pastor whom I know: "I never mention the stole fee or anything like that on the occasion of a death or a funeral. It will all be taken care of in good time, and even if it isn't . . ." Human relations.

SPIRITUAL READING

"We ought to make pious books our faithful friends, they tell us of our duties and they give rules of legitimate souls; they chastise the idleness of our designs; they disturb our deceitful tranquility; they throw into a clear light our less worthy affections that are sometimes disguised; they show the dangers that lie before the imprudent. All these favors they show us with such silent benevolence that we may regard them not only as friends, but as the best of friends. For, indeed, we have them whenever we wish, clinging as it were to our side, ready at any time to assist us in our immediate necessities—whose voice is never harsh, whose advice never partial, and whose words are never timid or deceitful."

—St. Pius X: *Haerent Animo*

Deserters From the Faith

HENRY BLANC

IN every age and clime there is the problem of the apostates. Big or small, famous or nameless, history has shown how these deserters from the Faith can impose their thinking upon others and eventually loom large on the moral horizon. To understand and discourage current turning away from faith and morals, as well as the frequent shifting of religious beliefs, it is helpful to examine the line of reasoning of some famous deserters of the past and to see the specific effects of moral descent upon their characters.

In a book called "The Testimony of the Apostates," Father Mainage, the late and well-known French Dominican, has this to say: "It is a fact exclusively characteristic of the Catholic Church that after one has known and practiced the true Faith, it is impossible to abandon it without going down morally."

In contrasting apostasy from the Catholic faith with the rejection by a non-Catholic of one form of religion for another, Father Mainage explains the psychological aspect of such a move on the part of Theodore de la Rive, an eminent convert from Protestantism. "For a Protestant who successively passes from one sect to another," writes the convert, "the transfer is not for better or for worse. In some cases it might be for the best (especially if the chosen sect happens to retain more of the Christian fundamentals than another). Even when a Protestant gives up what he terms the Evangelic faith for incredulity, the passage takes place with no dramatic shock and scene, almost insensibly, as though the work of self-deterioration were but the natural effect of an interior and latent principle. A Catholic who denies his faith," continues Theodore de la Rive, "particularly a renegade priest, quite often goes to the whole length of moral degradation. He knows but too well that in deserting the Church he betrays a mother and he feels a sort of secret urge to vilify her."

Catholicism by its very nature and divine institution does repre-

Father Blanc, previously introduced to PL readers, writes from St. Genevieve Academy, Asheville, N.C.

sent the very summit of what may be attained in moral progress. A Catholic, therefore, who knows his religion and lives up to its demands is a man morally perfect. Invariably then, he who withdraws allegiance to that Church impairs himself most seriously. In fact, he commits moral suicide. He may try to rebuild his spiritual self with fresh material, clear of what is scornfully labeled as rusty traditional dogmas. He may even engage in social activities and humanitarian works to put a kind of deceptive luster or veneer on the empty shell of a lost Faith, all to no avail. The shell remains empty; the deserter has created within his soul a void he cannot fill. So exasperated, a flow of bitterness, if not blasphemy, pours into it.

Considering such historical characters in apostasy as Luther, Calvin, Renan, and Lamennais, Father Mainage points out: "If conversion is a divine work, apostasy is the work of what is worst in human nature." It would take but a moment of sober thought and a grain of humility for the apostates to admit that after a certain length of time in apostasy their moral fiber has been severely damaged. In some, their initial defection is revealed by inferior passions; in others, by a rebellious and resentful will or the desire for intellectual emancipation.

As a young man, Renan, the French philosopher and critic, had studied for the priesthood. He left the seminary, however, and then later strayed altogether from the Faith into skepticism and rationalism. Soon after this he confided to one of his friends that he found himself in a pitiable state of distress and desolation. Sadly conscious of his spiritual collapse and in the grip of fear, he could not help whispering the prayer: "O Blessed Virgin Mary, do protect me. I am lost if left to myself." The ex-seminarian was really harassed by the unhappy thought that he had lost his vocation. He called himself an ecclesiastic failure, "un pretre manqué." With regret gnawing at his inmost soul, he expressed his miserable condition in these words of poetic sadness:

> "My life is a mass over which weighs a terrible fate, that is an eternal 'I will go unto the altar of God' and no one to answer 'To God who giveth joy to my soul.'"

Truly the life of an apostate is no less than hell on earth, and to retrace his steps the unfortunate one needs to be wrenched from the devil back to God. This is forcefully brought forth in the book "Du Diable à Dieu." Also it is echoed in this statement made some sixty years ago by a renegade priest:

> "For four of five years I preached the so-called reformed Gospel of Luther, Calvin, and their consorts. Thank God I have emerged from the foul mire. My peace with God and my conscience is

restored. Again I am a child of that Catholic Church which alone is the pillar and all-embracing support of the truth. I must publicly declare that ever since I deserted the Church my conscience never allowed me a moment of tranquillity. For a priest who apostatizes and passes over to Protestantism, hell is anticipated. Believe me, no one leaves the Catholic Church for pure or worthy motives. It is always a matter of pride or lust."

As for our famous historical characters in apostasy, consider the case of Lamennais, one of the stars of the French clergy in the eighteenth century. Pride, intellectual independence, and an indomitable will chafing under the yoke of higher authority were the chief factors of his sad defection. Was not his apostasy the prelude to a lamentable decline and eclipse as he locked himself up, so to speak, in the dark dungeon of his resentment and stubborn rebellion against the Church? Like most fallen away priests, he, too, must have longed for the altar and said "I will go to the altar of God," with no response. The altar was there, but invincible pride stood as barrier between.

If, in this grim cortege of faith deserters, we return to the sixteenth century, who can truthfully say that the apostate Luther was better than the monk Luther in his Augustinian monastery at Erfurt? Even in his own estimation and public confession he was not, by a large margin. The following quotations, in the characteristic truculent language of the ex-monk, tell the ugly story of a depraved heart. "Sin boldly, but believe more boldly. Sin will not destroy us in the reign of the Lamb, although we were to commit fornication or murder a thousand times in one day." (Letter to Melanchton, August 1, 1521). "Why do I sit soaked in wine? To be continent and chaste is not in me." (*Luther's diary*).

JUDGED BY THEIR WORK

As a tree is better known by its fruits, we have but to see how the apostates only succeeded in spreading germs of moral decay around them. No impartial student of history can forget the verdict of the apostates themselves regarding their work. The appraisal:

"Since our doctrines have been preached the world has grown steadily worse, always more godless. Everywhere are only greed, immoderate desires, lewdness, shameful disorders, and hideous passions."

Yet, remorsefully frightened by his work to the point of a delirium of despair, the so-called reformer and greatest hoax in history condones the whole thing with a revolting cynicism. "No laws," he writes, "may be laid upon Christians, whether by man or angels, without their consent, for we are

free from all things." (The Babylonian Captivity). And in a letter to a friend we have this pearl of moral aberration: "We must put the whole Decalogue entirely out of sight and out of our hearts. Don't let Moses scare you with his stupid ten commandments!"

As we look at the religious movement launched by Calvin we find that no more than Luther did he give anything uplifting and hopeful for struggling humanity. "His iron-clad dictatorship and repulsive doctrine," writes a historical critic, "reveal a character void of all sympathy for fallen nature, seeing in it but utter corruption. To look at his religious system is like looking at prison bars, behind which are detained souls absolute slaves of God, some irrevocably destined to hell, others so sure of their salvation that they may sin with impunity."

In truth, the case of the apostates and so-called reformers is their self-condemnation. Before the judgment seat of their conscience they should have said what history shall ever tell them: "Reformer, reform thyself."

Try as they may, the apostates cannot hoodwink themselves about their moral deterioration, and this explains their hostile, hateful attitude toward the Church, her doctrine, laws, and sacred institutions. How the rock-like stand of the Church exasperates them. But, as Father Mainage points out, "in the full meaning of the word, apostates are witnesses to the Catholic truth," and all the propaganda they turn out is their own indictment and explodes in their faces.

Furthermore, the argument which apostates unwittingly build on behalf of the Church, as they decline morally and mentally, is strengthened by the counter ascending march of those who find their way back to the Church from irreligion or agnosticism. Indeed, the glorious rise of so many illustrious converts to the highest spheres of Christian thought and virtue only serves to accentuate the fact that whoever puts the Church aside is heading for the lowest depths. "Corruptio optimi pessima." The corruption of the best is the worst.

CONCLUSIONS AND WARNINGS

From experience in his ministry and from what may be learned from history, a priest realizes that desertion from the fold of Christ deserves much pity. At the same time, however, he must urge those under his care to be ever alert against these enemies of the Faith, so dangerous and subtle is their work against weak and unguided souls. Apostasy is a moral phenomenon which, unfortunately, takes place at all times, in all communities, and may be the sad tragedy of anyone. In addition, with the present onrushing tidal wave of materialism and neo-paganism into our best Catholic areas, more de-

sertions and more moral wreckage are to be expected. Thousands of young Christians, products of neutral or ungodly schools, have learned to live not only without a church but, in the words of Saint Paul, "without a God." But, as Father Mainage warns gently, "let no one dare cast a stone at those lapsed or rebel at heart Catholics and insult their misfortune, for who are we fundamentally?" Indeed, no one is immune from the same psychological causes that brought about the downfall of those unfortunates; let alone the atmosphere of irreligion in which some live and draw in unconsciously as they breathe. Even with the best schooling and most religious type of education, we should not forget the passions of pride and lust, the spirit of independence and free thinking so much advertised and in vogue in our public institutions of learning.

Furthermore, if we trace back the history of intellectual emancipation or rebellion in apostates, we see it is often linked to a moral crisis. A history of conversions to the true Faith reveals the fact that many have begun with the heart, whatever part the head may have played in the later stage. This is equally true, by contrast, of many apostasies. The well-known modern French poet Francois Coppeé in the book of his conversion, "La Bonne Souffrance" ("The Beneficial Suffering"), makes the following confession that tells the story of many fallen away Catholics:

> "What first led me away from the Church was the restraints which she imposed upon the senses. Then I asked reason and science to furnish me with arguments on behalf of my moral freedom and independence."

How true the admonition of mathematician and philosopher Pascal to a friend who asked him what he should do to recover the Faith he had lost! "My friend," was Pascal's forthright answer, "first have the courage to give up those sensual pleasures of yours; then you shall recover what you have lost."

Who is the pastor of souls who does not have, even in his fervent parish, strayed Catholics and prodigal children from the household of the Faith? Should any one of these approach you, kindly, tactfully, but unhesitatingly ask him to reveal in all sincerity the initial cause of his spiritual desertion or rebellion. In most cases you shall discover that the original failure was lack of vigilance over both his heart and mind. Again, to express the conviction of Father Mainage, their great misfortune was not to watch and pray. Also, he adds, "no one loses faith except through his own fault and so, to his ears, sounds like an anticipated echo of Divine vengeances. 'Perditio tua ex te, Israel.' Thy perdition comes from thee, O Israel.'

Chosen From Among Men

THEODORE J. VITTORIA, S.S.P.

TO the secularist mind, the priest —and the priesthood—seems pretty much of an enigma, a paradox. He is a tolerated stranger in the world, when he is not a subject of astonishment and outdated wonder. Certainly, he is often regarded as a person separate; a being different.

The priest—and the priesthood—men would destroy and abolish from the face of the earth and from the very record of human history. The same would as unpretentiously face tyrant and death to reclaim him for their own and the world's salvation. Ridiculed, he is also reverenced and called "Father."

Man of flesh-and-blood that he is, the priest is also sacramentally the man of God. He is divinity's minister and the sole earthly dispenser of the very life of the Godhead.

Living in the world, he has solemnly vowed aloofness from its spirit and sworn unmitigated defiance to its sway. Allotted his share of this vale's tears, he is the confident consoler of every banished child of Eve. Sinner as the rest of men, he sits in judgment upon iniquity and absolves from guilt. Pleading mercy and pardon for his own transgressions, he forgives the faults of others—for this life and for eternity.

The priest is of all men most alone and misunderstood, yet discerning of and sympathetic to the most intimate secrets of men's hearts. His is a universal fatherhood that literally embraces *all* men: the ninety-nine . . . and one!

Celibate, he is undivided and unrelenting in his love for man and mankind. His consecrated virginity is his shield, his mark of honor, his grandeur. A "glorified bachelor" he most certainly is not; yet the very glory of bachelorhood.

Salt of the earth, the priest is tainted with the many frailties of human nature. Of all men most in need of grace—he stirs, commands, and revives saving grace in others. Himself bowed down with temptation, sickness and old age—he challenges the very infernal might of satan, and restores spiritual health and eternal youth with a mere external sign of his consecrated hands.

Unworthy though he be to walk in his Master's footsteps, he is nevertheless called the "alter Christus."

Servant of God's servants and offering sacrifice as the divinely deputed representative of sinful humanity, he stands at the altar in Christ's stead and ordains His lasting earthly presence in the unexcelled sacrament of the Eucharist. A divine mandate empowers him to teach and to sanctify till the very end of time.

The priest is commissioned to live his life that others may possess theirs more abundantly. He is not appointed to destroy, but to raise and to rebuild; not to invoke the divine wrath, but to pray and to bless; not to condemn, but to save.

Mediator—he is the visible link between God and man!

Of all callings, the priesthood is timeless and eternal. Only of the "chosen from among men" was it said: "Thou art a priest forever!"

FOR A LASTING CHRISTIAN RENEWAL

The world, which in our days offers so many legitimate motives for pride and security, knows also nowadays a terrible temptation to materialism, often denounced by Our predecessors and Ourselves.

This materialism is not to be found only in the condemned philosophy which rules the politics and economic life of a segment of humanity.

It rages in the love of money, the ruin of which increases according to the dimensions of modern enterprises, and which unfortunately determines so many decisions which weigh on the life of the people.

It expresses itself in the cult of the body, in the excessive search for comforts and the flight from all the austerities of life.

It resides in the unrestrained search for pleasure which exhibits itself without modesty and even attempts to seduce souls which are still pure with reading matter and entertainments.

It shows itself in the lack of interest of one's brother, in the selfishness which crushes man with injustice and deprives him of his rights, in a word, in that concept of life which regulates all things only in terms of material prosperity and earthly satisfactions.

To a society which in its public life often contests the supreme rights of God, which would conquer the universe at the expense of its soul (cf. Mark 8:36) and has hastened to its own ruin, the motherly Virgin sent out a cry of alarm.

May priests, attentive to her appeal, dare to preach the great truths of salvation without fear.

There can be no lasting renewal, in fact, unless based on the unbreakable principles of faith, and it is up to the priests to form the consciences of Christian peoples.

—Pius XII—*Encyclical on the Centennial of Lourdes.*

Signs Point the Way

M. Downing

ARRIVING in Cambridge, Massachussetts, on a dismal rainy Monday evening at about 8:30, I took a cab to the hotel where I had reservations and checked in. Being a daily communicant, I asked at the desk for directions to the nearest Catholic church.

"Four blocks straight up the street," I was informed by the clerk with a very pleasant smile.

"Good," said I. "And do you know, by any chance, what time Mass will be tomorrow?" I inquired further.

A strange quick look told me the answer before his words, "No, I'm sorry, I don't."

Proceeding to my room, I pondered the question of getting to Mass in the morning. Probably I'll find out by a telephone call, I thought. But the telephone directory didn't reveal to me a Catholic church listing, and I hadn't gotten the name of the church at the desk. Well, there's only one thing to do, I thought—take a four block hike.

The rain had slackened to a light drizzle when I reached the street again. I hardly needed an umbrella, and yet it was a wet walk at the end of which I found the church with the times of Masses posted thereon—Sunday Masses only! And the name of the church still remained a mystery to me.

I managed to hear Mass the next morning. By rising at 6:30 a.m., I made sure of being at the church for one or another. I had to wait for the church doors to open, after which a kindly parishioner informed me that there were three daily Masses, any one of which my business schedule would have permitted me to attend.

Another time I was attending the Catholic Press Convention in Buffalo. It was a lovely afternoon when I arrived, and I had plenty of time for a leisurely visit to the Catholic church, a mere block or two from the hotel. Scaffolding inside the church and scattered piles of plaster and small bits of wood indicated extensive repairs being carried on at the time. I could find no indication that I might be able to hear Mass the next morning—except one weather-beaten old paint splattered sign lying on its

side in a pile of debris at the foot of a side altar which read: Daily Mass 8:30 a.m. This hardly seemed like reliable information, but it was all I had to go on. The next morning at 8:30 I arrived at church, only to find the last Mass of the day concluding. With at least a hundred priests saying their Masses in the hotel ballroom, I, not wishing to intrude on private Masses, had missed Mass completely because of lack of information which a simple sign outside the church could have supplied quite easily.

St. John the Evangelist Church in the heart of downtown Philadelphia, thanks to daily exposition of the Blessed Sacrament and numerous services such as noon and 5:15 p.m. Masses, Benediction, Novenas, and daily Confession, is visited by an average of 10,000 people a day. And it sometimes seems to harried employees at St. John's that almost that number ask when confessions are heard. The schedule for other services is posted, but not that of Confession (Daily 3:30 to 6:00 and 7:30 to 9:00 p.m., except Sundays and Holydays).

One often hears from priests, "If I can just bring one soul closer to God, all my work will be worthwhile." And again, when they are speaking to the laity, "You are the ones who can influence others for the Faith, for you have so many more contacts than priests have. You are the ones to bring in converts."

When thinking of bringing people in anywhere, be it into a neighborhood movie, a one-night stand of a reading of Shakespeare, or a smash hit on Broadway, the first question to get asked is, "Do people know about it?" And here, I am far from suggesting that the Catholic Church apply for advertising space atop Times Square or even that columns be regularly taken in the daily newspapers, but it is conceivable that a complete listing of public services made available to the passerby as well as to the family circle of the parish might be an instrument in bringing souls closer to God.

The Catholic knows that the greatest treasures of the Faith are carried in the hands of the priest, but who else is aware of this fact? How many non-Catholics are there, for instance, who have heard of the Mass or attended a Catholic wedding, and would like to drop in on one on the quiet to compare the Mass with their own services, or even just to see what it is like?

Not all—perhaps hardly any—will be drawn into a Catholic church by a mere sign outside. Yet, an occasional non-Catholic may be glad to discover when Mass is held and stop in out of curiosity. Who knows if that one person might be blessed by the gift of Faith by one look from Christ in the Blessed Sacrament? Smaller events than this have changed the world.

Who can tell when a soul in mortal sin may pass a sign reading: Confession 3:30 to 6:00, 7:30 to

9:00 p.m., and repass it frequently, each time being urged on to greater remorse by the prick of the word, "Confession?"

* * *

I remember as a child having a tooth pulled in erratic fashion, with a good part of the root stubbornly remaining in its socket. "Come back next week," said the dentist, "and we'll pull out the rest." However, so fearful was I of the pain inflicted by the dentist that my gum was rubbed raw by the jagged edge of the root, and many weeks were to pass before I would return to seek relief. And in that time, every magazine I opened, every poster that caught my eye in school, every billboard, and even the conversation of family and friends always seemed to me to have some bearing on my problem. Toothpaste ads, orange juice, milk, a gay laughing smile pricked more tellingly than the pain in my gum. Finally, with resistance worn thin, my conscience won the day for dentistry.

However, my cowardly sin of omission in childhood was as nothing to a future timorous procrastination when I, an outsider, became interested in the Faith by attendance at Mass, yet too fearful to join it until I kept hearing one Monsignor Fulton J. Sheen repeat, Sunday after Sunday at the end of the Catholic Hour on the radio, "If I can help just one soul draw nearer to God by this broadcast, all my work will be worthwhile." Although I had been going to Sunday Mass for ten years, it took this small invitation to give me the courage to stand up and be counted.

Such also can be the subtle invitation of the sign outside the church. It will not answer all questions—nor bait the wary stranger rushing by. But it can help to point the way within, to bring one soul closer to God.

WHAT DO I EXPECT OF A PRIEST?

"In a word, canon, what does a priest mean to me? He is Christ. What do I expect of a priest and what do I receive from him? Christ alone. By his power, he gives me Christ; but by his suffering, he shows me Christ. In the evening of my life, I can say that I know what a priest suffers—not so much, as one imagines, during the first years of the priesthood: youth in one of the elect is the time for giving without reserve. But in middle age, at the time of weariness, disappointments and failures, the priest often experiences in his flesh, in his heart of flesh the longing for simple human happiness, for children above all: he is always dealing with other persons' children, never with his own. That so many men and women, so many thousands of men and women have consented to this sacrifice and that they have continued from generation to generation, and that most of them unflinchingly carry this cross until the end—what a miracle when one thinks of it!"

—Francois Mauriac

quid in casu?

WILLIAM F. ALLEN, J.C.D.

The question of the salvation of the unbaptized infant has been much discussed these past three years. What do you think of the less sewere theory that admits a special grace bringing eternal reward to them?

It is true that this topic has been written on in the European reviews; those of notable prestige have favored the opinion that such a possibility is to be seriously considered. In this past year the Holy Office condemned the practice of unreasonable delay in the Baptism of infants. Some say that the above opinion had gained such acceptance among the faithful that such a decree was deemed necessary! People had come to think that after all, Baptism was not of immediate importance to the baby since salvation was his at any rate. On March 6, 1936 the same Sacred Congregation proscribed a book by the P. Getino which defended the thesis that God gives a special grace illuminating the minds of infants at the moment of death whereby they are able to choose God or reject Him and hence settle the matter of their eternal destiny. This was condemned as being contrary to Church doctrine and without foundation in Revelation. (*Osservatore Romano,* March 6, 1936). In view of this evidence, we cannot subscribe too heartily to the opinion in question.

★

Is it still correct to define servile work as that done by the body rather than with the mind?

The concept of fasting has sufficiently evolved in our country to be very reasonable and applicable to both conditions and people of our day. Theologians all over the world hope for the same in regard to servile work. They are uneasy about our traditional concept. We should soon have an adaptation of it to present day conditions. In his last edition Heribert Jone, Precis de Theologie Morale, 1958 writes "servile works are particularly those performed with physical effort and material gain." (N. 192).

★

For those unable to attend Mass on Sunday is there a strict *obligation to go to Mass during the week at least once, or to devote part of Sunday to other acts of cult?*

All will agree that those who cannot assist at Mass on Sunday could do nothing better than to offer to

God some acts of worship and cult the same day. The same might be said of Mass on a week-day. However, it would be hard to impose a *strict* obligation for either. The commandment of the Church does not impose these works. The obligation of adoring and worshipping the True God from the Natural Law does not signal out any particular day for it. The average Christian fulfills the precept of the Natural Law by daily prayer, by assisting at Mass habitually, by some acts of cult performed from time to time, etc. Therefore, we fail to see where a strict obligation imposes what the question presumes.

★

Recently I read that the Prologue to the Gospel of St. John has been changed to read 'he who neither of blood or of the flesh or of the will of man but of God has been born.' The traditional plural was applied to all the baptized as children of God born of the will of God. Is the change universally accepted?

In France many articles have appeared on the subject. It is said that the Bible of Jerusalem and the Missal of J. Feder carry the singular making the words have reference to Christ Himself rather than to all the baptized. The *Ami du Clerge* of Sept. 4, 1958 (p. 516) carried a lengthy article and study of the pros and the cons. In the end the Review held for the traditional plural. It based its conclusion on the weighty evidence of all the Greek manuscripts and of the Bodner fragment recently published. This manuscript goes back to the year 200 and carries the plural. After Tertullian's time the Fathers no longer cite the singular; before him, some alluded to the thought but did not formally cite the text of Scripture in the singular.

★

We are always uneasy about repeating the Sacrament of Extreme Unction after a month has elapsed when the patient has shown little or no improvement. Does the fact that the sick person has lasted a month justify the repetition?

This is a source of difficulty for every pastor of souls. The axiom "sacramenta propter homines" does not suffice to remove all doubt about the propriety of doing the re-anointing. However, nobody can gainsay the presumption that if the patient lasted a month he must have shown some improvement no matter how slight. Besides I think that the words of the Canon 940 n. 2 "discrimen vitae" are more aptly translated "falling into another crisis." The danger of death might have been always there but from time to time it becomes more threatening, imminent.

★

May a young woman of illegitimate birth enter the convent without too much red tape?

Illegitimacy is no impediment according to the general law of the Code for non-clerical religious. (Canon 542). It may be a particular law in the society you envisage; if the latter is a diocesan congregation, then the Bishop may dispense from it. If it is of Pontifical stature,

then apply to the Holy See. With good character references, it is not too difficult a task. Canon 504 would exclude the illegitimate from the office of Major Superior—that is the only penalty for such a misfortune.

★

May the extraordinary confessor for nuns replace the ordinary one for a month or six weeks during vacation time? without special faculties?

Commentators agree that the extraordinary confessor has faculties of absolving validly his penitents not only four times a year but anytime they ask for or are given his services. He may use the faculties from time to time but not regularly as the supply for the ordinary confessor. Larraona by exception would strictly limit the extraordinary's faculties to four times a year; otherwise, he would exact that the Bishop define in detail just how far beyond that his faculties go. The spirit of Canon 521 n. 3 etc. is that the occasional confessor should be the auxiliary and be called in the absence of the ordinary confessor. If the extraordinary is to replace the ordinary over a long period of time, or too frequently, the Ordinary of the Diocese should formally approve of this or find a solution to the difficulty. In the case cited, vacation time would seem to justify the supply especially if there are no occasional confessors designated for the convent by the Chancery.

★

How specific must be the delegation for a marriage. Must the delegate know the names of the couple to be married or at least the time, the hour of the marriage?

The delegate, if he be commissioned to perform the marriage by one who has delegated power himself, must accept the delegation to perform a specific marriage determined by either the names of the couple or by the exact hour of the ceremony. This is common doctrine. If the delegation is not for a determinate marriage, it must come from a pastor or a Bishop who have ordinary jurisdiction: it would be a general delegation to perform marriages.

★

May two evening Masses be celebrated in the same parish church and if so, at what hour?

A second Mass may be celebrated in the evening in the same church if a notable part of the faithful require it (June 21, 1957 S. C. of the Rites). The Masses cannot begin earlier than 4 P.M. The same reply repeated the monition that even now, with liberal evening Mass permission, the rule remains that evening Communion cannot be had apart from the Mass: It must be received immediately before, during, or right after the Mass.

★

May we bless a marriage outside of Mass without a special mandate or Indult?

The Ordinaries of the U.S. have faculties from the Sacred Congregation for this and also the power to subdelegate it. The faculties

from the Congregation of Rites reads "to bless marriages outside of Mass or to recite prayers over the couple according to approved formulas." A widow may still have such prayers recited over her if she had previously received the nuptial blessing.

★

I have heard in ecclesiastical circles the remark that St. Thomas Aquinas did not subscribe to the doctrine of the Immaculate Conception. Is this true?

We are mindful of the fact that in his day St. Thomas did not have to subscribe to the doctrine because it was not de fide until 1854. The saintly theologian is often taken to task for his views on the question. In IV Sent. I dist. 44, q. I, a. 3 ad 3 he declares such was the purity of the Blessed Virgin that she was immune from original sin as well as from actual sin. This was at the beginning of his career. Sifting the many opinions on this subject, Thomas found too many authors made Mary an exception to the redemptive merits of Christ's life and death. Countering this trend, St. Thomas insisted that the Blessed Mother was redeemed by Christ and that she was sanctified from sin soon after her conception but that the exact moment of this purification was not known. Pope Gregory XV in 1622 held the same doctrine. St. Thomas was swayed to this opinion, a neutral one, we might say, because of the silence of Tradition, the heavy and important negative opinion of great theologians, and the fact that the Church at Rome did not celebrate the feast of the Immaculate Conception. (Cf. Dict. de Theologie, VI, 899).

★

May a nun lead the children in reciting aloud the prayers from the Missal during Mass?

It was once asked if nuns could sing in the church choir and the response found no fault with nuns sitting in the congregation and singalong with the children or the adults. The same might be said for leading prayers. If the nun is mingled with the childen and not singled out, it is not forbidden. In the decree on Sacred Music and the Liturgy (Sept. 28, 1958) the S. C. of Rites would not permit the commentator during the Mass to be a woman in any case! However, it was added 'it is permissible only in a *case of necessity* that a woman lead the prayers or singing'. But the place for the woman in these circumstances was in front of the congregation and in a very conspicuous place—hence the reluctance with which the Congregation permitted the action.

★

Is prefrontal lobotomy licit?

Prefrontal lobotomy is a technique of neuro-surgery which alleviates severe states of depression and obsessional complexes as well as engrossing pain providing these states have not been too long neglected and their degree of intensity too deep.

The results of such an operation are something to give pause: the patient takes on an indifferent at-

titude afterwards, becomes apathetic, inert, ambitionless and while the moral sense is not entirely deleted, the desire of virtue and of goodness is not too strong nor idealistic.

The operation therefore is licit if all the above defects are thought to be a lesser evil than the state of the patient before the operation. It is an extreme measure only to be used as a last resort by a very competent surgeon and with the consent of the patient or his tutors; providing too that the chances of success are at least even and the possibility of a moral reeducation is feasible.

Pius XII sounded a warning to surgeons on the use of operations of this kind but he did not forbid them.

★

Is organic transplantation licit? When is therapeutic abortion lawful?

To remove an organ from a dead person and transplant it to a living person is licit and among theologians on this point there is no dispute. For one living person to donate part of his body to another is not as easy of solution. Some deny the permission to do so on the grounds of the Fifth Commandment forbidding the mutilation of one's body. Some cite Pope Pius XI and Pius XII as being opposed to it at least by inference. Both cited the principle that mutilation of self is only permissible when the good of one's own body demands it. On the other hand many theologians would permit it if there is no serious danger to one's body entailed, and if the donor is not rendered sterile. They justify their stand on the basis of charity, the unity of the human race and the unity of the Mystical Body. Paquin in his *Morale et Medecine* of 1955 opines that neither Pope definitely spoke on the point in question and therefore a decisive answer is not had. Under such circumstances he holds as probable the affirmative: it is licit organic transplantation.

By the name therapeutic abortion is meant the expulsion of a nonviable fetus, or the killing of the fetus to save the mother's life, or her health either bodily or mental. It is not criminal abortion in the eyes of the civil law if the doctor in charge has consulted and obtained the approval of one or two other doctors as to the necessity and the feasibility of the procedure. The law reasons that it is performed for a good end, therefore, it is not murder.

It is clear that in conscience this is murder; it is an example of the end justifying the means. It is obtaining health through the inflicting of death on an innocent person. The Catholic Church can never permit any instance of therapeutic abortion—it is a legal subterfuge.

★

May a wife who had the operation of hysterectomy continue to enjoy marriage relations?

This question can be interpreted in two ways from a moral viewpoint. The first interpretation is the case

wherein the operation was had because it was necessary for the bodily health of the woman. Marriage relations may be enjoyed thereafter because the organs removed in the operation are not per se required from the part of the woman for the correct performance of the marriage act. The actus hominis in marriage relations is performed by the husband placing the seed from the testicles by penetration into the vagina of the wife. The one body organ absolutely required then from the part of the wife is the *vagina* according to the more common and heavily approved theory in Canon Law today. Hysterectomy does not ordinarily touch this organ. Hence, marital relations may be enjoyed by the wife, since she contributes her part to the act as set forth by nature according to the doctrine of the Church.

The other interpretation of this query has to do with the moral viewpoint in the case of *sinful* hysterectomy, i.e., removal of the female organs when this was not necessary for the general health of the wife's body, but was done for the purpose of avoiding offspring. It would seem that every time marital relations were to be had thereafter that the sin was prolonged in its malice and thus arises the question: may the wife enjoy marital relations? may we permit her to continue in her sin? Here we get into deep water theologically speaking. Moralists from time immemorial have laid down three steps in the enactment of sin: 1. the act of the will to sin; 2. the external act of the sin and 3. the effects of that act. Now Genicot states the common doctrine "a more probable opinion holds that there is no per se obligation of confessing an effect of sin which occurs after the free act has entirely ceased, as for example, in the death of an enemy from poison, even though this effect has been foreseen. For one cannot sin in act who does not act..." and better still Wouters is more explicit when he writes "the effect need not be declared (in confession) if the evil will has been retracted. For, with the recalling of the malicious act of the will, there now remains no source from which morality can be predicated of the effect. Hence the effect cannot come by the name of sin." (Wouters: *Manuale Theol. Moralis* II, n. 230). Once that woman has repented of her act, there is no sin on her part; there is no further evil will on her part; there remain only the effects of that act of the will but theologians do not admit effects of sin as a sin or sinful, and as such cannot infect marital relations with guilt. The wife then, could enjoy marital relations thereafter.

The *strictest* of moralists make one further distinction: if the effects of the sinful act, now repented of, still remain under the control of the will, then they are sins. This might be applied to our case of sinful hysterectomy. Let us suppose that theoretically, the wife could remedy her condition by a corrective operation? If this were the case, then the effects are still under the control of her will, and she would be responsible for them (according to the strictest theologians) unless she corrected them. What then? What if the wife were a victim of

the operation: a hysterectomy was performed on her without her consent, or by force of her husband's demands? In such a case, she suffers the pure effects of sin, and her condition imposes no further obligations upon her. As to the guilty husband, he may enjoy relations with his wife, if he repents of his sin; the effects of his sin are beyond now his control and should his wife refuse to correct the condition, that absolves him from any further obligation on this score.

What if the wife maliciously sought this operation for the purpose of avoiding childbirth? could she enjoy marital relations afterwards without sinning? Practically speaking, the corrective operation, at least up to a period of ten years ago, was considered quite delicate and requiring great technical skill and its success was to some degree doubtful. In such circumstances, moralists hesitated to impose the obligation of a corrective operation upon the sinful wife. Hence, practically speaking, non fertile marital relations were considered as purely the effects of sin (and by the common opinion, not sinful) and furthermore, not under the control of the will anymore and hence, not sinful even to the strictest of theologians. The wife then could enjoy marital relations without guilt.

★

When is embryotomy licit?

Embryotomy is a destructive operation and includes the techniques or procedures of craniotomy, decapitation, evisceration. These operations are licit only on a fetus already dead which must be extracted from the womb of the mother. It is an extreme procedure. Any such operations on a living fetus are the equivalent of murder.

★

If there is an evening Mass on the First Friday may the privileged votive Mass of the Sacred Heart be said? If the priest binates the same day may he say the Mass twice?

If there is some pious exercise in honor of the Sacred Heart performed officially in the parish church in the morning, the privileged votive Mass of the Sacred Heart with Gloria and if sung, with the Credo and without commemoration unless of a major feria of Lent, the Passion or Advent, is permitted. It is permitted in the evening under the same condition.

S. C. March 31, 1954). It is permitted both times when the same priest binates either in the same church or in another church.

★

In our church for the Way of the Cross we have wooden crosses with the number of the station affixed above the Cross. Could we place wooden Crucifixes there?

It is a generally accepted custom to have crosses but we can find no prohibition for crucifixes made of wood as long as the wooden part is prominent.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

THE PRIEST AS A JOKER

WE have been taught to look upon the priest as a teacher, a doctor, a shepherd. We may have been forced to consider him the businessman, the administrator, the banker. Occasionally a priest has some ability as an entertainer.

But almost every priest should be a jokester, that is, one who can tell a pointed joke at the right moment. And indeed there is a tremendous amount of clerical humor rampant. This is good. Only intelligent people can sense the incongruous. The clergy are above average in intelligence. They ought then to be more than average in wit, in humor, in having and using the ever useful joke. And you seldom find a gathering of priests in which you do not find a delightful interplay of banter and wholesome humor.

We all know the value of a good joke or two to enliven a talk. We know the value too of a sense of humor in preaching, in dealing with the public, in easing over the otherwise difficult phases of human relations.

No one wants the priest to be a comedian. No one wants his humor to be in bad taste. No one wants him to play the constant clown. But just about everybody will admit that the priest who can use humor and a joke to good advantage will be the better and the more effective priest for it.

It is our experience that we hear many good jokes, but that we can remember so few. And they are not forthcoming just when we could use them. There is something we can do about this. We ought to keep a joke book. A little note book will do. When we hear a good joke, jot it down as soon as we can. Then we have captured it. We can read over these jokes from time to time to keep them fresh in our minds. We will have a joke then when we need one. There are times when we must be serious. But there are other times when a joke is just what we and our hearers need. If we cannot keep them easily in our head, then we ought to keep them in a book, and learn to use them.

ROUTINE

WE cannot do without routine, yet it kills our effectiveness. Actually, we all need a pattern of action to follow, lest we lead haphazard lives of hopeless inefficiency. Yet if we are going to follow a schedule or a plan so rigidly as to do positive harm, or leave good undone, then it is time to re-evaluate the worth of our system.

Take for example the priest who has worked out a routine for giving convert instructions. He follows his method regardless of the candidate seeking instruction. Be it a wavering atheist, or a pious little girl brought up on a meaty Bible diet, or the young man willing to go through with anything to get the girl, or be it just any other sort

of prospective convert, and this priest will use the same little catechism, and approach the matter in the same style. He may be cracking peanuts with a sledge hammer, or trying to move barges with a breeze, or ploughing under tender plants.

Here is where routine ceases to be a good thing, and becomes a thing of harm, It is the part of genius and even of just good sense to adapt one's means to the task at hand. No two human beings are the same, and you cannot use precisely the same method with any two persons, and get equal results.

The happy medium is to have sufficient routine to be systematic and efficient, that is, not to waste time constantly exploring when there are safe patterns that you can prudently follow, and at the same time to depart from routine when the situation calls for fresh thinking, a new approach, and a different sort of effort.

Is it any wonder that some missionaries are as bad as they are? They are preaching a stereotyped sermon, not to this particular audience, but to an imaginary audience in their room when they wrote it ten or fifteen or perhaps forty years ago. Times have changed. People have changed. Everything has changed except the eternal truths and this particular sermon.

How different the sermon is of an alert young priest. He knows the people. He preaches so as to help them. People say he is good. Of course he is good. Routine has not yet crippled his zeal. He is still thinking out this particular situation. He is preaching to these people right before him. He wants to really help them.

God save us from the routine that kills and puts to sleep.

GOOD SENSE

WHATEVER good qualities I may have as a man and as a priest will largely be nullified if I do not have at the same time good common sense. I constantly have to beware of being a stickler for the letter of the law when my insistence on theoretical right does harm to souls in practice. The Church understandably frowns upon mixed marriages, but when a Catholic girl introduces me to her non-Catholic fiance I will achieve little by embarrassing the girl and antagonizing the boy. My true charity and plain good sense at such a strategic moment will mellow him for conversion. My lack of tact will embitter him for life. The Church in discouraging mixed marriages has in mind the good of souls. If my ill-timed denunciation wrecks two lives, begets a lifetime of religious bickerings, and creates an impossible atmosphere in which the children of this union will have to grow up, then my zeal is misplaced and my charity has gone awry. One of the best ways to prevent a mixed marriage is to win the non-Catholic party to conversion, and kindness is the best approach. If conversion is not possible, a tactful handling of the situation can at least bring about a spirit of good will and cooperation that will eliminate much of the inherent difficulties of an unavoidable mixed marriage.

Rev. T. C. Siekman

BOOK-REVIEW Selections

IN THE WHOLE CHRIST, by the Most Rev. Emile Guerry, Archbishop of Cambrai. Translated from the French by M. G. Carroll. Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y. 352 pp. $3.50.

The author has already given us a volume of lasting value in **God the Father,** (published by Sheed and Ward over ten years ago in English translation). The new work does the same as **God the Father;** it helps us to assimilate theological truths by meditation. It is a vast and new assignment, for both author and reader, since many Christians have only the most superficial acquaintance with the doctrine of the Mystical Body, and need something like this volume to make it a household truth, operative in daily actions as in their interior life. **In the Whole Christ,** then, sets out to accomplish what **Mediator Dei** laid down as the norm of Christian life, **corporate** Catholic living.

There are many facets to this doctrine of the Mystical Body. We find therein our true relation not only to Christ but also to other incorporated members. The consequences for virtue, theological and moral, are not far to seek. Whoever follows the author carefully through these pages will receive a rather complete indoctrination in this important tract and all related truths of the faith. The treatment, with its logical procedure and divisions, is easy to follow. The prayer at the end of each meditation reminds one that the purpose is spiritual formation through meditation rather than study or mere reading. Since at every turn the spiritual and moral values are set forth, one will not easily stray from the constant aim of perfecting one's interior and exterior life.

"There is no question here of a new or speculative study on the Mystical Body" (p. 12). "We have limited ourselves to being a simple guide for the personal prayer of our readers. It is they who must, by their prayer, obtain light from Christ, and make their own personal discovery of the Mystery of Christ, in their interior lives" (p. 13). The initiative of deepening appreciation is left to the reader. While the first part unfolds the spiritual riches of Christ the Head of the Mystical Body, parts two and three do the same for the Body-members living in the sacramental Church. All this necessarily leads to the apostolate of extending Christ's Mystical Body.

One can only agree with the author when he writes: "For some the Church is a troublesome intermediary between themselves and Christ. She **distracts** them in their personal relations with Jesus Christ. They prefer the little devocations of their own choosing to the Liturgy of the Church, to her High Mass and to her Sacraments. . . . So they sit in judgment on the heads of the Church and find fault with the Encyclicals. . . . They take up an attitude of spiritual individualism, which satisfies

them. They have not yet discovered the social and community aspect of the Mystical Body." To counter this one-sided spirituality would alone justify the book, because it will bring all into full contact with the full life of the Church, and therefore with Christ.

Paschal Botz, O.S.B.

YOUR OTHER SELF, by Canon Jean Vieujean. Newman. 165 pp. $3.00.

"Life with one's fellow human beings could be a paradise. But it is often a purgatory. At times, even, it is hell!" With this realistic, hard-hitting observation, Canon Jean Vieujean introduces his latest book, YOUR OTHER SELF. The author, a well-known writer and professor of Church History and Spirituality at Louvain University, draws from a rich background of experience and insight. Using a practical, common-sense approach, the author treats the subject of charity and its various aspects. The style is fresh, simple and entertaining as well as informative. Excellent examples, stories and quotations constantly clarify and illustrate basic ideas.

Canon Vieujean has long been engaged in the direction of youth and his present work will be of interest to people of all ages.

Eugene F. Merz, S.J.

THE HOLY EUCHARIST, by Bernhard van Acken, S.J. Translated by H. G. Strauss. Newman. 142 pp. $2.50.

Newman has found a companion for Bernadot. This new book is to the Bernadot volume what a foundation is to the top story of a sky-scraper. Fr. Bernadot concentrated on the effects of Holy Communion, especially the presence of the Blessed Trinity in our soul; whereas Fr. van Acken presents what Fr. Bernadot presupposed, i.e., the fundamentals. Thus we find Fr. van Acken answering questions like "With what words did Christ institute the Blessed Sacrament?" There is no sugar-coating, but chew slowly and you will have digested the essentials of the theology of the Eucharist as it is found in Scripture, the infallible teaching of the Church, and the Fathers.

The author has chosen the catechetical approach, dividing the book into twenty-eight question and answer sections: e.g., "What occurred when Jesus spoke the words: 'This is my body—this is my blood'?" The concise and adequate answers average five pages and are convenient for short reading periods and meditation. All but twenty-two pages are devoted to the Eucharist as Sacrament, the remaining to the origin of the Eucharist in the Sacrifice of the Mass.

John McNellis

ABOVE ALL A SHEPHERD, by Ugo Groppi and Julius Lombardi. Kenedy. 223 pp. $3.95.

The words taken to characterize Pope John XXIII, **Above All a Shepherd,** were spoken by Pope John XXIII when he was installed as Patriarch of Venice just a few years ago. His long curial career had been spent, for the most part, in the diplomatic and semi-political spheres; and good as that had been in the service of the Church, it was his aim, at Venice, to be predominantly a kindly shepherd of souls, with an eye for the lowliest and poorest of his flock.

The choice of this man to be Pope in the mid-twentieth century again shows how God's providence can reach from end to end mightily, disposing things sweetly. Already the calling of a General Council and many reorganizational

steps in the administration of the Vatican, are clear indications that, for all his gifts in diplomacy, Pope John XXIII is above all a pastor, who can find time to visit the sick and the prisoners, summon a Synod for Rome, and ask for prayers in the matter of revising the Codex of Canon Law now in force for fifty years.

Gerald Ellard, S.J.

VALIANT HERALDS OF TRUTH, by Vincent A. Yzermans. Newman. 201 pp. $3.75.

The mass and mighty media of communication have literally revolutioned modern thought and living almost beyond recognition. It has been impossible to keep pace with their ever expanding hold on every substratum of society. Bewilderingly, we managed to keep even less abreast of their influence for good, as well as for evil. Stated simply, we have lacked a philosophy of the communication arts. Pius XII, ever alert to such essential needs, unfolded a perceptive and practicable philosophy in the more than forty documents on the press, radio, motion pictures and television issued during his pontificate. Parents, no less than responsible professional educators, will find ample evidence in this book of the grave personal responsibility they have to safeguard the home from any arbitrary and sometimes unhealthy invasion by the mass media.

MY FIRST SEVENTY YEARS, by Sister M. Madeleva, C.S.C. Macmillan. 175 pp. $3.50.

When a bright and sparkling young girl of an immigrant harness-maker thrives with the life, loves, and hardy pioneer vigor of the horse-and-buggy days; goes to college and makes good—that's pure Americana. But when as a young woman she ambitiously launches her career by enrolling at a big co-ed university and later at practically the only Catholic college for women in the U.S.; maturely weighs her somewhat unanticipated religious calling; culls coveted graduate honors from several institutions of higher learning; wins early recognition as an educational and literary figure of poetry and prose; amasses honorary recognitions and awards at home and abroad; pioneers significant educational reforms, while continuing to find time to remain actively engaged in the presidency of a distinguished women's college after 25 years—that can only be Sister Madeleva. Furthermore, the eminent array of personages—a Belloc, Kilmer, Waugh, Marshall, Maritain, Lewis, Lunn, Benson, Dawson, Du Bos, Knox, and many others —who have encompassed her life, are a tribute to a religious woman whose participation in cultural affairs in the world at large has been singularly extensive and creative. This autobiography of a dedicated and profoundly influential woman and nun comes rarely within the span of seventy—or more—years.

T. G. P.

GUIDE FOR RELIGIOUS ADMINISTRATORS, by the Very Rev. Paul J. Hoffer, S.M. Bruce. 192 pp. $4.50.

Father Hoffer pictures the ideal administrator fulfilling his various functions. He first discusses the role of the superior as administrator, as Father of the community, as head of the school, as responsible for the material welfare of the community. A final chapter is a series of meditations for the superior, touching on such topics as the divine source of authority, spirit of mental

prayer, humility and confidence in the Divine Assistance. Typical of the practical problems discussed in the various chapters are: building staff morale, making decisions, training the staff, interpersonal and community relations, religious formation of the community and organization of schedules.

JOHN OF THE GOLDEN MOUTH, by Bruno H. Vandenberghe, O.P. Newman. 91 pp. $2.75 (paper).

There are few good works in English concerning St. John Chysostom; this small book goes far in filling a great need. But it is not a hagiograph of St. John in the ordinary sense of the word.

By numerous quotations from the writings and sermons of St. John Chrysostom, the author lets the reader meet the saint as he would if he were a citizen of Antioch in the fourth century. The saint is brought to life in the pages of this book and speaks to the reader directly. The problems that St. John faced and answered in his day are the very same problems that we face and need to answer in our century. A new interest is awakened in Christian antiquity by the original, pithy, and fresh portrait of St. John Chrysostom found in this excellent work. The only defect, if we may call it that, in this very interesting book is its brevity.

Russell Whiting, S.J.

THE HANDBOOK OF CEREMONIES, by J. B. Mueller and A. C. Ellis. B. Herder. 482 pp. $6.50.

Herder herewith presents the eighteenth edition of this reliable and handy manual for priests and seminarians, in time for this year's ordinands to make good use of it in their final preparation for the altar.

LETTERS

Dear Editor,

The **Ninth Annual Institute on Religious and Sacerdotal Vocations** will be held on the Campus of Fordham University on Wednesday, July 15, and Thursday, July 16, 1959. Admission is free. The Vocations Institute will again sponsor two special features:

1) A **Workshop for Mistresses of Novices, Postulants and Junior Professed** will be held from Monday, July 20, to Friday, July 24 inclusive. The fee for this Workshop is $20.00.
2) A **Workshop for Local Superiors** will be held from Monday, July 27 to Friday, July 31, inclusive. The fee for this Workshop is $20.00.

Mistresses and Local Superiors will have an opportunity to discuss and solve practical problems regarding the duties of their offices.

Address all communications to:

Reverend John F. Gilson, S.J.
Fordham University
Bronx 58, New York

* * *

Dear Editor,

A special leaflet missal containing the Mass of St. Joseph the Workman—designed especially for use at Labor Day Masses—is being published by the Catholic Council on Working Life.

The illustrated missal will be 5 x 7 inches, set in large, easy-to-read type with special drawings of men and women at work in a variety of occupations and professions.

The Council is publishing these special missals to take advantage of the generous permission given by Rome to U. S. and Canadian bishops to celebrate the Mass of St. Joseph the Workman on Labor Day in their dioceses.

In 1958 more than 500 special Labor Day Masses were celebrated in various cities around the United States and Canada.

Monsignor Daniel M. Cantwell, chaplain of the Council, says: "A special Mass on Labor Day, with an appropriate sermon, is a natural occasion to highlight the connection between religion and the working world, between what goes on at the altar and what goes on in the office and factory."

The Council, publishers of the missal, is an organization which brings together, from all walks of life, men and women interested in applying Christian principles to the day-to-day problems that arise at work, in the union hall, in trade and professional associations, in government, and in the country.

The cost of these Labor Day missals is:

1,000 or more copies	6 cents each
100 to 999 copies	7 cents each
10 to 99 copies	10 cents each
Less than 10 copies	15 cents each

If payment accompanies the order, the Catholic Council on Working Life, (21 West Superior St., Chicago 10, Ill.) will pay the shipping charges. The missals will be shipped August 1, unless requested earlier.

* * *

Dear Editor,

At the invitation and under the patronage of The Most Rev. James A. McNulty, Bishop of Paterson, a Late Vocations Society has been established here, starting its program Feb. 28.

MORALS and MONEY

BY A. HULME, D.D., L.C.L.

Before becoming a priest the author was a banker and he studied this subject for his doctorate in Theology. The purpose of his book is to stress right ideas on this human activity in the light of the great Encyclicals and revealed doctrine. Without being dogmatic in its conclusions, it is a worthwhile study in finance and modern problems arising from it. The book moreover introduces an amount of Catholic teaching and thus bridges the gap between the workaday world and the Church's exhortations to Christian living; and in so doing it will dispose those outside the Church who read it to see that the Church is indeed a living Church, with a concern for all the cares of God's children. 174 pp. $2.50

Order from:

SOCIETY OF ST. PAUL
2187 Victory Blvd.
Staten Island 14, N. Y.

Basically, the program consists in providing an opportunity for those with late vocations to study Latin, if they did not have it before or to participate in refresher training classes in Latin. There is no age limit.

Classes will be held Saturdays from 2 to 5 p.m., at the Paterson Chancery Office, 24 DeGrasse St. Those who are interested may write to St. John the Baptist Late Vocations Society at this address. The teacher is Mr. Patrick Flood.

The classes are free and so are the textbooks. There is no obligation for any student to continue toward the priesthood should he find he does not have the vocation.

This is an opportunity for a man to find out whether or not he has the ability to master Latin before he takes a drastic step such as giving up his job and "going away" to a seminary or religious Order.

This Society is similar in purpose to the St. Patrick's Late Vocations Society of New York, which meets at St. Francis Xavier College, 30 W. 16th Street, and which since 1933, has helped to produce almost 300 priests.

Mr. Patrick Flood

IDEAL FOR ALL RELIGIOUS

THE LADDER OF JACOB

By Rev. Casimir A. Delimat

Alphonsus Rodriguez, author of *Practice of Perfection and Christian Virtues,* is noted for his proficiency and mastery of spiritual principles. His principles are based on reason and tested experience. In *The Ladder of Jacob,* Father Delimat makes a concise adaptation of the systematic compilation of notes accumulated by Rodriguez during his office as conference master to his confreres in the Society of Jesus. Father Delimat also adds observations from his experiences with sisters in order to bring out the modern applicability of the Savior's teachings, aptly expounded by Rodriguez namely all the virtues which are indispensable for the beginning and end of the climb up the ladder of Jacob. 192 pp.—$2.00

Order from:

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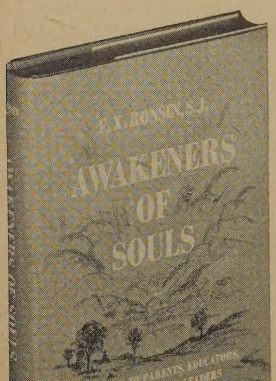
2187 Victory Blvd., Staten Island 14, N. Y.

Inspiring Book for Educators and Leaders

AWAKENERS OF SOULS

By FRANCIS X. RONSIN, S.J.



Following his best seller, *To Govern, I To Love,* now in the hands of more than one third of the religious Superiors of the entire world, the admirers of Father Ronsin's forward looking views will welcome his entrance into the social education field. No longer restricting his comments to religious Superiors, the author presents a heart-searching study on the duties of husbands and wives towards one another the essentials of a Christian home, the responsibilities of all in charge of normal or underprivileged children, the general's relationship to his men, the factory owner's to his workers, and the mutual obligations of friendship. The beautiful treatment of the different ages touches with gentle tenderness on the duties and rights of the aged, and the tremendous possibilities for good offered to many who desire to help others in every generation.

AWAKENERS OF SOULS follows the make-up of the author's other books in general outline only; in application, sympathetic understanding and richness of material it is a new treasure house of thought.

A critique issued by the "Booksellers" of France says of AWAKENERS OF SOULS: "In this infinitely rich volume, the author writes with spirit and good nature like a St. Francis de Sales called upon to address a lay audience. This is a book which is bracing, wholesome, pleasant to read . . . an authoritative guide to all educators, for knowing, understanding, forming, and loving souls." 324 pp. $3.0

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